THE *Lutheran* WITNESS

FEBRUARY 17, 1953

HALES CORNERS LUTHERAN CHURCH, HALES CORNERS, WIS.

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

BIBLE STUDY ADVANCE

DEAR EDITOR:

I would like to say a hearty "Thank you" for three wonderful articles, "The Bible Study Advance," "Back to the Bible — Daily," and "Don't Give Away Your Bible." They are very inspiring. I could send in a hearty "Thank you" note after each issue of the LUTHERAN WITNESS. It is truly an inspiring church paper, which I wish every member would read.

I can't put my copy aside until I have read it from cover to cover. May more and more of our members and also others be moved to read it. It certainly would arouse a greater interest in our Church and its work and in Bible reading.

I just finished reading the article "If We Walk in the Light," and all I can say is that it is very enlightening and wonderful. I always enjoy reading those first articles, which I call "spiritual articles," more than the others, but I love the entire LUTHERAN WITNESS.

Lansing, Ill. E. C.

"JESUS ONLY"

DEAR EDITOR:

In other periodicals one finds entertainment, information, and sometimes even inspiration. In the WITNESS one finds what one needs.

On Epiphany, January 6, my beloved wife passed away at the age of thirty, leaving the parsonage sorrowful and bereft of wife, helper, and mother for two small children.

Thus you can understand how the lead editorial in the January 20 issue seems to have been written directly to my heart. The question of the hour is, indeed, "What can we do about it?" You have strengthened me by reminding me that the answer is "Jesus only — our Strength in weakness, and Jesus only — our Comforter in sorrow."

Let me express my gratitude for this timely editorial. Let me urge you to speak in this manner to the hearts of all our people who read the WITNESS. A few of the readers of the WITNESS may be bellicose people who are looking for a religious argument. The majority are God's earth-hindered people, whose hearts are weary and sore, and who need, above all else, the comfort and consolation and courage which Christ alone can give. I shall eagerly scan the next issue of the WITNESS for something to lift me up and draw me closer to God my Savior.

RICHARD J. SCHULTZ, *Pastor*
Pilgrim Lutheran Church
Marysville, Mich.

APPRECIATION

DEAR EDITOR:

I am writing to tell you how much I have appreciated the work of Lutheran pastors serving abroad. As a member of the Foreign Service of the Department of State, I have been lucky enough to meet two very fine messengers of Christ in foreign lands.

The first of these is Pastor R. Gussick of Guatemala. I was stationed in the U. S. Embassy in Managua, Nicaragua, a neighboring country, for two years. During a vacation trip to Guatemala I attended the services held by Pastor Gussick in Guatemala City. Both he and his wife gave me a cordial welcome and invited me to their home. Receiving their hospitality was like finding "a home away from home." I was impressed by Pastor Gussick's enthusiasm for his work, both in the capital city and in the tropical jungles. The courage and effort of both Pastor and Mrs. Gussick have resulted in increased church attendance, confirmations, and new, devout worshipers.

My second assignment overseas was Brussels, where I met Pastor C. J. Hobus. He is carrying on a splendid campaign in his native country of Belgium against the heavy odds of predominant Catholicism. I enjoyed the hospitality of Pastor Hobus and his wife many times. His congregation is now working hard to build their own church, so that everyone in Brussels may see this manifestation of the Lutheran faith.

Meeting these fine people means a great deal in a social sense, because loneliness while away from home is apt to come at times. But it means even more in a spiritual sense, because it helps to sustain faith away from the home church and arouses a feeling of fellowship with Lutherans all over the world.

Dundee, Ill. MARYETTE ROUSCHERT

KEEP IT SIMPLE

DEAR EDITOR:

I have always been an enthusiastic worker for our church papers. However, I meet with difficulties to *keep* the readers when the reading material goes beyond their grasp. And that quite frequently is the case. . . . I consider it advisable for the editors to keep close to congregational life and in touch with the thinking and doing of average people. . . . Editors need to know both.

Bruno, Sask. P. W.

CHURCH NAMES

DEAR EDITOR:

After reading the WITNESS and seeing so many pictures of beautiful churches being built, why don't we name some of them St. Mary's Lutheran Church, St. Joseph's Lutheran Church. Just because the Catholics claim those names is no reason why we shouldn't use them.

Chicago, Ill. B. G.

NOTE: *It would not be wrong to adopt such names. In our Synod we have churches named St. Lorenz, St. Martin, St. Stephen, St. Philip.*

"SPLENDID"

DEAR EDITOR:

"A Footnote to Christmas" in your Christmas issue was splendid. It brings historical materials in a vein light enough so that even I can enjoy it. I doubt that anything was sacrificed by adopting the familiar and at times humorous style. A hundred years ago the author would have been lynched for that.

Chicago, Ill. W. O. K.

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THE COVER

Hales Corners English Lutheran Congregation, the Rev. M. F. Kammrath, pastor since 1940, dedicated its new church building February 1. Cost of the plant and furnishings was $250,000. The design is an adaptation of Colonial architecture. The church has a normal seating capacity of 432 and a festival capacity of 630.

The Rev. H. G. Kleiner, President of the English District, was the guest speaker for the morning dedicatory service. Dr. L. C. Rincker, president of Concordia College, Milwaukee, who was to have spoken at the afternoon service, was buried the day before the dedication.

The congregation, which now numbers 460 communicants, held its first service November 18, 1928. The Rev. Harry E. Olsen, then pastor of Layton Park Church, Milwaukee, was founder of the mission and served as its first pastor. The Rev. C. H. Harman, now at Glen Ellyn, Ill., became the first resident pastor of Hales Corners Church in 1929. He was succeeded by the Rev. H. G. Brueggemann, who served from 1936 to 1940.

The cover border is the liturgical color for Lent: violet.

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EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling	**Alfred von Rohr Sauer**
Otto E. Sohn	**Paul Juergensen**
Lewis C. Niemoeller	**John M. Runge**

Harriet E. Schwenk, Assistant to the Editor

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Lent, a Season of Penitence and Consecration

By WALTER E. BUSZIN

Professor of Hymnology and Liturgics, Concordia Seminary, St. Louis, Mo.

On the day preceding Ash Wednesday many people have their last fling before the penitential season of Lent. Among consecrated Christian people, however, the day is observed as Shrove Tuesday. For them the day does not merely precede a great penitential season; it is for them the culmination of another significant season of penitence, pre-Lent, which may be considered a part of Lent itself. Shrove Tuesday, this year February 17, links one penitential season to another.

The word *shrove* is derived from the obsolete verb *to shrive*, which means "to make confession and to hear absolution." In the ancient Church people consented to "being shriven" in preparation for Lent. However, the whole life of a Christian is one of penitence.

Ash Wednesday

Ash Wednesday, the beginning of Lent, has been observed in the Church since the seventh century. Its name is derived from the ancient practice of sprinkling ashes upon the heads of penitents who had confessed their sins. Matt. 11:21 informs us that our Savior Himself refers to the use of sackcloth and ashes for indicating a penitential spirit. In various parts of the Christian world members of the clergy still sprinkle ashes upon the heads of penitents who, in some cases, also garb themselves in sackcloth to furnish outward proof of their penitence.

The Forty Days

Liturgically speaking, Lent is a Quadragesima season, that is, a season of forty days. Its length was determined by Christ's forty-day stay in the wilderness, where He was "tempted of Satan." This temptation of Jesus helped, so to speak, to condition Him for His final struggle with Satan.

The Struggles of Christ in the Gospels

Most of the Gospels of the Sundays in Lent focus our attention on these struggles of Christ with the forces of hell. The content of the Gospels for each of these six Sundays: 1. The Temptation in the Wilderness; 2. Christ Helps the Canaanite Woman; 3. Christ Casts Out a Devil; 4. The Feeding of the Five Thousand; 5. The Jews Try to Stone Jesus; 6. Christ's Entry into Jerusalem. At first glance the Gospels for the fourth and sixth Sundays in Lent seem to differ in content from the rest; both manifest Christ in His glory. However, both Gospels show that Christ refuses to yield to the temptation of becoming an earthly ruler.

The Sundays in Lent

As in pre-Lent, the Church refers to the six Sundays in Lent by using their ancient Latin names. This is not unusual. (We use Latin terms for specimens in botanical gardens and zoos.) The Latin names of the Sundays in Lent are almost all taken from the Latin wording of their respective Introits. The first word of the Introit usually gives the Sunday its name.

The first Sunday in Lent is *Invocavit*, which many for valid reasons change to *Invocabit*, the future tense form, since the Introit begins with the words of Psalm 91:

He shall call upon me, and I will answer him.

In this Introit God promises to show us His salvation because of what our Savior has accomplished for us. The Gradual points to the protection which God in love offers His penitent children through His angels.

The Introit for the following Sunday, called *Reminiscere*, is a prayer for God's mercy from Psalm 25; its first verse reads:

Remember, O Lord, Thy tender mercies and Thy loving-kindnesses; for they have been ever of old.

It is only through the crucified Christ that we penitent sinners dare appear before the throne of God with this plea. A more intense petition is included in the Gradual.

In the Introit for *Oculi*, the third Sunday in Lent, again from Psalm 25, the penitent Christian expresses his steadfast faith in his merciful God:

Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net.

The Tract of the Gradual relates itself to this expression of faith:

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens: have mercy upon us, O Lord, have mercy upon us.

The following Sunday, *Laetare*, has an exultant character. Its Introit, from Isaiah 66 and Psalm 122, is an oasis of refreshment in the very midst of the desert of penitential Lent:

Rejoice ye with Jerusalem and be glad with her: all ye that love her. Rejoice for joy with her: all ye that mourn for her.

I was glad when they said unto me: Let us go into the house of the Lord.

Its Gradual has a similar message, but stresses, in addition, that peace may be found among God's children and prosperity within their palaces.

Judica is known also as Passion Sunday; its week is Passion Week. Passion Week and Holy Week are not identical, for Holy Week follows Passion Week and begins on Palm Sunday. In the Introit for Judica Sunday we say in the words of Psalm 43:

Judge me, O God: plead my cause against an ungodly nation.

and plead:

Oh, send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill.

In the Gradual we ask God to teach us to do His will. Passion Week and Holy Week are the climax of Lent. The Introit for *Palmarum*, or Palm Sunday, is from Psalm 22, a great Messianic Psalm:

Be not far from Me, O Lord: O My Strength, haste Thee to help Me. Save Me from the lion's mouth: and deliver Me from the horns of the unicorns.

My God, My God, why hast Thou forsaken Me?: Why art Thou so far from helping Me?

In the very midst of these trials, our Savior, in the Gradual, exclaims most joyously with the Psalmist:

I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee.

As we approach Passion Week and Holy Week, the Introits and Gospels force our attention more and more on what Christ has done for us. Penitence itself, as well as consecration, cannot assure us of eternal salvation; salvation is ours only through the atoning blood of Jesus Christ, our Savior.

(Continued on page 13)

Christians and Their President

By BERNARD H. HEMMETER
Pastor, Mount Olivé Lutheran Church, Chicago, Ill.

We have witnessed the inauguration of another President. He has taken his oath of office in the midst of a friendly nation with general good will. There are many in the party who would have preferred a different candidate, and in the contest itself a large minority cast votes for the opposing candidate. Yet at his inauguration such things were considered closed, and the country as a whole joined in prayer for divine guidance and strength as the President-elect assumed his arduous duties.

We extend similar good will to him who has completed his term of office and who is retiring to his home as a private citizen. He had to travel a difficult road. Unexpectedly he had been elevated to his high office at a time when the world was being devastated by the cruelest of wars. He had faced difficult issues and had to make far-reaching decisions. Should he authorize the use of the atomic bomb? He did. Soon thereafter the war was ended. How could former alliances be preserved? How should vanquished foes be treated? How rebuild a ruined world? How stabilize a distorted economy? History must determine how well he has met such problems. We wish him contentment and peace during future years and finally rest with his Savior and Lord.

Especially do we make intercession for him whose hand is now at the helm of our ship of state. He, too, faces tremendous problems. We cannot simplify them by referring to a struggle for power between godless Russia and righteous America, or even between Communism and capitalism. We are living in a time of world-shaking revolution, in which the underprivileged are seeking release from poverty and disease and exploitation. The question to be answered is whether Russia shall prove herself their champion as one of them, or whether the Western World can be their friend in the spirit of the Good Samaritan. This struggle casts its shadow on every issue of today. Our task cannot be resolved by telling our people to rise above fear while we try to restrain others by arousing fear through threats of nuclear weapons. The horror of future war will strike both sides, and neither side may rise from its destructive blow. We have reasons to be fearful, too, as we face tomorrow.

Our hope is that our President may prove to be a man of real stature and that he may surround himself with men equally great in soul and mind. Above all we plead for spiritual strength which will enable us to live quietly and peaceably in godliness and honesty.

A Great Citizenship

But we need more than great men at the helm. We need a great citizenship. We need people who in view of their strength are able to restrain themselves; people who will not be arrogant and presumptuous; who will ever remember that it is through no merit of our own that we are citizens of such a favored nation. We need people who are able to discipline themselves.

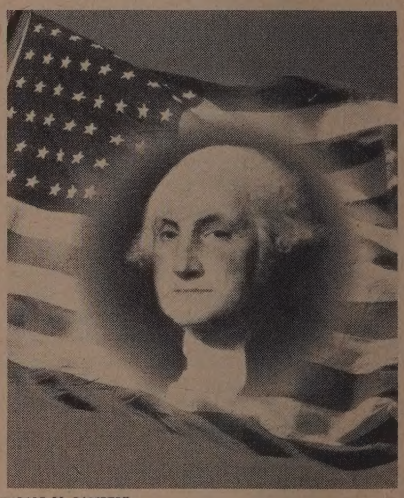
We need citizens who will place a greater emphasis on spiritual values, who will not consider prosperity the all-important factor in life; who will not be so absorbed by immediate good that they forget the lasting blessings, which are spiritual; who will concern themselves about the spiritual development of the people as a whole.

How sadly our people fail their government! They elect men to be their responsible leaders and then forget to follow. They expect officials to assume full responsibility for the general welfare while they retire to their own private selfish pursuits. They can be aroused only by such matters as come into conflict with their private interests. They stoop to questionable means for their own advantage, forgetting that such traits in individual dealings pyramid into a general condition in government administration. They cry out against corruption in government, overlooking the fact that such conditions are simply the reflection of corruption among individual citizens. They become cynical with regard to the exercising of virtue by society at large, ignoring their own readiness to cross the border at any time for personal gain.

Indifference of the Godly

Saddest of all is the fact that godly men, honorable in their private dealings, assume a futile attitude toward the same honor in government. They hold aloof from all contacts lest they dirty their fingers. Too many Christians become indifferent in their support of their chosen leader, simply shrugging off any thought of possible improvement through personal effort. They prefer the way of escape.

We are reminded of David and the Eleventh Psalm. His life was in danger as a result of the part God had planned for him in the government of his people. Saul was determined upon David's death. Archers were seeking David as their prey. Friends cautioned David and advised him to hide out in the mountains. There he might find refuge and safety. David answered them: "How say ye to my soul, Flee as a bird to the mountain? That is not the solution. In the Lord put I my trust. My problem is not one of escape; it is one of fulfilling my calling, doing God's will. In the Lord I will put my trust." His Lord did not fail him. He became king.



HAROLD M. LAMBERT

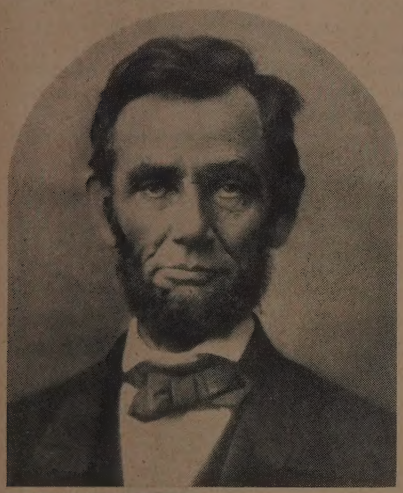
President George Washington

Is There Escape?

How often Christians look for a way of escape from responsibilities! Stanley Jones has stated that China was ruined by an attitude reflected in one of their popular sayings. Whenever evils were brought to their attention, corruption in their government, they simply shrugged it off with a phrase "It's not on my body"; in other words, "What's that to me?" With such an attitude their nation deteriorated and became the easy prey of Communism. But does it not remind us that our American expression "So what?" reflects the same attitude? Americans, too, turn away from the affairs of their government as though there were no personal involvement. Christians turn to the mountains, they seek escape. David says, "Not to the mountains, but to the God who has made the mountains." Stand up! Do your duty! Quit you like men! Be strong!

Often we, too, are pointed to mountains. Our retiring President in his ad-

dress on "The State of the Nation" referred to the danger of fear. He suggested that this might be overcome if we would hold fast to our heritage as free men; if we would revive confidence in one another; if we would overcome suspicions; if we would learn to be more tolerant of other people, particularly of those who are not in harmony with our thinking and way of life; if we would have a growing sense of neighborliness, not only among our own people, but throughout the world. But if that is all that can be suggested, then are we not being referred to mountains? Fly away, little bird. It is not the answer.



C. A. DOUGLAS FROM GENDREAU

President Abraham Lincoln

Let us rather ask with David, "If the foundations be destroyed, what can the righteous do?" If the bottom has dropped out from under us, then mountains will not prove a refuge, even for the righteous. There is no escape.

Foundations or Fundamentals

Have the foundations been destroyed? Are they being threatened? There are fundamentals which are endangered. Thinking men are crying for moral integrity. Certainly there has been shrinkage there. People admire success even though it involves practices which are dishonest, fraudulent, deceitful, untruthful. Something fundamental is being destroyed when people are not true to their word and promises. Christian decency is fundamental. It pertains to divinely established relationships.

Even the attitude of many church members toward such relationships is a sad commentary on our day. They can close their eyes to the fact that God intends marriage to be a lifelong relationship and become very tolerant and indulgent toward the idea of separation and divorce. Instead of urging

WIDE WORLD

President Dwight D. Eisenhower

husbands and wives to stay and do their duty, they rather sympathize with them in considering other reasons than those allowed by Scripture to justify the rejection of Jesus' requirement that that which God hath joined together no man should put asunder. We find similar contrary attitudes toward the divinely required responsibility of parents and obedience of children and of brotherly love. When Christian decency is flouted in such a manner, something fundamental is being destroyed. Strong homes are fundamental for the welfare of a nation. Homes are strong when built on the foundation of Christ. Yet in how many homes is there no daily seeking for God's will and guidance! Fathers are not reading and explaining God's Word in their family circles. Family prayer is going by the board together with the family pew in church. Many Christian families are failing their community as good examples in rating the spiritual above the temporal. The Church is fundamental. Yet how many treat it as being a higher-class social center, a place to turn when nothing more attractive offers itself, to use in times of crisis. How important that churches become fellowships of strength, with members banded together, not to be entertained, but in order to know and to do their Lord's will, to live and to act as the body of Christ. We agree when we are told that we need a reemphasis of the Ten Commandments, the Sermon on the Mount, the example and teachings of Jesus. But though all of these are fundamental, they are not the foundations.

The Foundation Stands

David shows what the foundations are when he answers his own question "If the foundations be destroyed, what shall the righteous do?" by stating: "The Lord is in His holy temple, the Lord's throne is in heaven; His eyes behold; His eyelids try the children of men."

David knew that the foundation had not been destroyed. It still stood. He needed no place of escape. He would put his trust in his Lord and do his duty. Today, several thousand years later, that foundation still stands. We must have courage and faith, not futility and fear. We must assume our responsibilities as citizens and support our President actively.

The foundation still stands. Christ says: "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it." The Rock is still here. St. Paul says: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." The foundation is still sure. David says, "His eyes behold, His eyelids try the children of men." A thousand years later St. Paul repeats: "The Lord knoweth them that are His." Two thousand years after Paul we say: "Our God has not forsaken His people." Through the Prophet Isaiah the Lord God says: "Behold, I lay in Zion a foundation Stone, a tried Stone, a precious Cornerstone, a sure Foundation." Eight hundred years later St. Peter refers to the same Stone as the Foundation upon which his people were being built. Two thousand years later we sing: "On Christ, the solid Rock, I stand. All other ground is sinking sand." The foundation has not been destroyed. It is the only foundation we know, for other foundation can no man lay than that is laid, which is Jesus Christ.

When men suggest that efforts to correct conditions are in vain, that we may as well fly away, seek refuge, find an escape, let us as Christians stand firm on our foundation, assume the responsibilities of citizenship, and faithfully fulfill the same, rendering to our nation those things which rightfully belong to our government.

Christ's presence as the tried and sure Cornerstone and Foundation assures us of God's continuing good will toward men. Because this Foundation has not been destroyed, we are able to offer up supplication, prayers, intercessions, and giving of thanks, for all men, for our President, and for all who are in authority, and continue to pray that we may lead a quiet and peaceable life in all godliness and honesty.

Not armies, not hydrogen bombs, not mountains, but the God who has created these powers and still is more powerful than all of them together; our God, who still is in His holy temple and whose throne is still in heaven, is our Assurance and Strength. In the Lord we put our trust. As Christian Americans we accept the responsibilities of citizens.

"Fearfully and Wonderfully"

By WALTER H. HARTUNG

Professor of Pharmaceutical Chemistry, University of North Carolina, Chapel Hill, N. C.

Today science enjoys unprecedented public acceptance. Its fruits are everywhere embraced in a wholehearted manner. Television, jet planes, penicillin, cold waves for the ladies, hybrid corn, vaccination, and many other "miracles" are commonplace. Behind each of these developments there first had to be the idea. Modern colors were not possible until Perkin (1838—1907) demonstrated that a chemist with a test tube may be more versatile than nature with pigments. Faraday (1791—1867) had to study electricity before the electric motor could be designed. When Gladstone, Queen Victoria's prime minister, asked what could result from such studies, Faraday is said to have assured him, "Never fear, sir, you'll soon be able to tax it." After Benjamin Franklin had performed his famous kite experiment, an unimaginative neighbor asked him what could be expected of electricity; the Philadelphia sage asked in turn: "What good is a baby?" Albert Einstein, by his rigid proof that mass and energy may be equated, laid the foundations for the atomic age.

When a scientist probes into a problem and comes up with the correct solution, was not the answer there all the time?

Scientific Discoveries

William Harvey (1578—1657) discovered the circulatory system of the body. He did not create that system. Blood circulated in Moses, Plato, Judas, Leonardo, Luther just as it does in each of us.

Water changing to steam increases its volume many times. This has always been true, but James Watt (1736 to 1819) was the first to understand that if this change is produced under pressure, it becomes possible to derive power from boiling water. This idea gave birth to the steam engine.

Sulfanilamide, first of the valuable sulfa drugs, was originally prepared in 1908 as a substance from which to prepare dyes, although it had activity against disease organisms from the very first, even though this was not observed until 1932 by Domagk. Domagk was not a magician who could endow the chemical with these remarkable antibacterial virtues; he could only discover them.

Contrary to God's Will?

Are these and other men who are making outstanding discoveries working contrary to the plan and will of God? Hardly, for Scripture tells us that God gives wisdom. God commanded man to "subdue" the earth, and Jesus admonishes us to use our talents.

The Scientist Responsible to God

Someone may ask: "Does not too much scientific learning predispose its possessor to deny all that is divine? Is not science practically synonymous with atheism? In biology, in physics, in mathematics, where is allowance made for God and His precious message? Jesus spoke of the matchless glory of the lily, but doesn't that flower of creation become for the botanist just another prosaic object to be dissected and examined under the microscope?" Others may wonder: Might it not have been better if the scientist had prodded less with his intelligence? They observe that no discovery is an unmixed blessing, and that some appear to be more curse-laden than others. Here they cite the example of atomic fission. "What has it brought us except the A-bomb with the promise of an even more devastating H-bomb?" It is little comfort to say that science is amoral, of itself neither good nor evil, because the disturbed heart knows that the scientist himself cannot be so excused, since he is responsible to God, as are all other men.

The first words Morse sent over the wires between Baltimore and Washington were: "What hath God wrought!" Morse was a believing Christian. His invention was a boon to man. But is he to be charged for the shameful use gamblers and racing syndicates have made of the telegraph? Alfred Nobel, who endowed the coveted Nobel Prizes, invented dynamite, a manageable explosive beneficial in clearing stumps from the expanding American frontier. Is Nobel responsible for the misuse of his discovery by burglars?

LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"God Separating Water and Earth," Raphael

Abuse of Science

God's Holy Word gives guidance here. It does not forbid the owning of property, but when possessions become objects of covetousness (Ex. 20:17), or if they keep the owner from accepting the Savior's freely offered salvation (Matt. 19:22), or if they become the purchase price assessed by the owner rather than by God for his own salvation, they are no longer a blessing.

It is not the discovery of atomic fission which is the curse. Rather it is the fact that men are sinful and do not employ properly the knowledge that God ordained and revealed to us as He has seen fit. Man has not yet learned to acknowledge the overwhelming responsibility God bestowed on him when He let frail beings discover these wonders. It is distressing to admit that unheard-of sums are being spent for atomic destructive intent rather than for humane purposes. Without in the least absolving the scientist, we recognize that the major responsibility for this unfortunate direction of scientific endeavor lies with our total social organization, in which Christians as citizens should act as a leaven. We need God-fearing and Christ-believing statesmen, legislators, generals, and businessmen fully as much as we need scientists who are Christians. It is not science which revealed the A-bomb which is at fault; rather it is that the tremendous power of atomic fission is in control of sinful men which makes us all uneasy. Workers in atomic energy assure us that its peacetime uses could be of unprecedented benefits.

The Believing Scientist

The ratio of Christian to non-Christian among scientists is probably not different from that among the populace as a whole. Only God can look into a man's heart. My impression is that he who knows not too well his science may be inclined to conclude that all equations can be solved without accepting God as a Factor. The more he knows about his field, however, the more he is disposed to marvel without ceasing at what the "I AM" of Ex. 3:14 has done. The learned scientist is usually humble. He is unable to start with zero to account for all the wonders he works with or to proceed from chaos to spontaneous organization. The laboratory worker, like everyone else, becomes a child of God through faith in Jesus Christ. The believing scientist understands that he is fearfully and wonderfully made and that all will be of no avail if he loses his soul.

The scientist can make God's world more understandable, but no one can "comprehend the earth in its breadth," nor can he claim a complete understanding of God's ways and purposes.

Upward with Faith Forward with Hope

By ALEX WM. C. GUEBERT
Professor of Homiletics, Concordia Seminary, St. Louis, Mo.

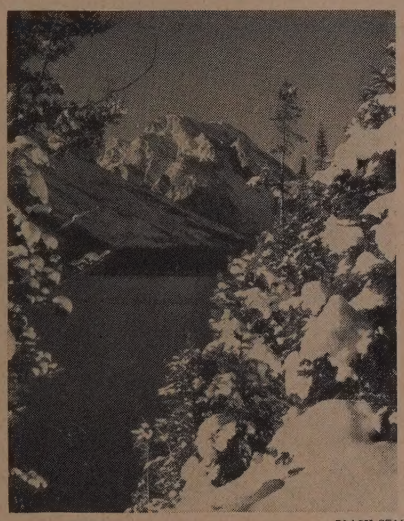
Millions of people in our country and in countries overseas outside the Iron Curtain believe that the destiny of the world depends on the United States. They have accustomed themselves to look to Washington, D. C., as the source for stability in world markets, food for hungry mouths, clothes for naked bodies, medicines for the sick, and money for building rubble heaps into industrial plants and homes. To their minds, Washington has the answer to human ills. A new expectancy surged through the hearts of many of these people a few weeks ago when President Dwight D. Eisenhower delivered his inaugural address. In the course of his address he used the word "faith" several times. As a statesman he had a right to call upon our nation and the free nations of the world to put deeper faith in democracy and to work for the establishment of world peace.

Look Upward

But people certainly have their sights set too low if they suppose that the President of the United States has the power to change disorder into order, and hatred into eager co-operation. To achieve these and higher ends, something more than the leadership of a man and the smooth working of governmental machinery is necessary. God cannot be left out of the picture. As a Christian, you know this very well. You are like the Old Testament saint and Psalmist who said: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord." He saw Mount Moriah, the Temple, the altar, the sacrifices, the priests and Levites, the whole worship service. All this lifted his eye upward and led him to reach out in faith toward God, the Source of Life and order and peace. He did not fail to see himself in relationship to the members of his family, to the people of his community, and to the officials of his government. Conscious of the trouble, worry, and disorder which sin was causing in his life and in the lives of others, he let Mount Moriah turn his eyes up to God in the conviction that walking with God and receiving forgiveness of sin from Him was the prime requisite for peace of mind and easy living with others.

To Calvary

When you say, "I will lift up mine eyes unto the hills," you see far more than the Old Testament saint. The Cross on Calvary, the open sepulcher, the precious pages of the New Testament, rise before your eyes and point them up to God. You are convinced that Marshall Plans will accomplish very little good if people continue to bicker in sin and fail to lift up their eyes to God. You believe that men will not recognize the futility of cold and hot wars as long as they keep their eyes riveted to the soil from which they are made. You are persuaded that tyranny will reign wherever people shut God out of their lives. But the upward look changes things. It enables you to see Jesus, the Redeemer. It draws you to Him and shows you His love for you. It makes you sure that belief in the forgiveness of sin and forgiving the sins of others is the heart of good human relationships.



BLACK STAR

"Whence cometh my Help"

Look Forward

The upward look with faith is always accompanied by the forward look with hope. You do not know how long the road stretches out ahead of you. In a general way you can expect pleasant and unpleasant experiences. However, speculation as to what may happen is idle, and will unsettle you and cause you to lose sight of God. It is better for you to keep your grip on God and day by day hope for the necessities God alone can give. He has promised to supply you with food, clothing, and housing. He calls upon all nature to sustain your life. The Japanese Current in the Pacific and the Gulf Stream are a part of His plan to temper the climate on the west coast of both hemispheres. The winds and the trees are instruments in His hands to keep the air pure for human beings and animals. He uses the birds to help keep insects under control. There is no end to the resources God uses to maintain life. With confidence you can live from day to day. Whatever you need will be on hand.

To Eternal Life

Good as it is to know that material needs will be supplied on each new day, the forward look would be quite shortsighted if it did not reach any farther than that. The worth-while forward look has eternity for its goal. Here is where the Old Testament saint offers you his best thought. He says: "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore." Your hope of living these words is made certain by a number of statements in the New Testament. Read them carefully and pray God to give you a firmer grasp of each one: "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John 5:20); "We know that we have passed from death unto life" (1 John 3:14); "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28); "For I am persuaded that neither death nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus" (Rom. 8:38, 39); "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

Where can you find more precious words than these! Your mind lingers on "the Son of God is come," "I have passed out of death into life," "all things work together for my good," "nothing can separate me from the love of God in Christ," "I am one of the sons of God." These words are a tremendous source of assurance, delight, and inspiration. You are sure of all this. Your life is not an "if" or a "perhaps" or a "maybe." It is a case of "we know," "we know," "we know." This certainly gives you courage to look forward with hope in the firm belief that you enjoy to the full everything God has promised you in His Word.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

During Lent

What are you going to do during Lent?

You can be a "sidewalk superintendent." This role may be very interesting. Many of us enjoy watching a construction crew as it goes about excavating or putting large steel beams of a factory in place. Likewise we can be idle spectators as we meditate on the Passion history. But sidewalk superintendents are of no value to anyone. They simply waste their time.

You can be a "production worker," who is part of the general process of making a finished product. You can make your goal in observing Lent the manufacturing of salvation. Some try to assume this position. By their church attendance, by their self-denial, by their vows, they would seek to be part of the manufacturing division of the kingdom of God. But to be a production worker of this type is impossible in the Kingdom. Christ has wrought for us a complete and finished salvation. "It is finished," He said. We cannot by our efforts improve on this finished product.

You can be a "salesman" in the corporation. Like the salesman, you can seek to influence men and women and children to "buy without money and without price" the salvation gained for them by the Savior on Calvary's Cross. This is the role the Savior gives us when He says: "Ye shall be witnesses unto Me!" We are to be part of the sales force of the kingdom of God.

You can be the "customer," who buys the finished product. This is also the role our Lord wants us to take. As we study the Passion story, He wants us to take to ourselves the forgiveness and the salvation and the righteousness and the power for godliness which He offers us in the Gospel.

What are you going to be during Lent?

Seminary President Election

Under "Announcements" the reader will find a long list of nominees for the presidency of Concordia Seminary, St. Louis. It is gratifying to note the large number of congregations which availed themselves of the opportunity to nominate the candidate of their choice. If the old adage "Like shepherd, like flock" holds true in Christian congregations, then surely it is vital that only consecrated men of the highest caliber and confessional loyalty be placed at the helm of our theological seminaries. For as spiritual, academic, and administrative heads of their respective institutions, the presidents more than other faculty members are in a position to influence and mold our future pastors and through them the membership of our churches. They are charged with the supervision, direction, and administration of these institutions in all their departments.

What is the procedure in such an election? According to the synodical *Handbook*, a faculty committee shall make a thorough analysis of the needs of that respective institution. It shall consider, furthermore, the requirements set up by Synod for this position. Above all, it shall consider the academic and personal qualifications of each nominee. On the basis of its findings it then makes pertinent recommendations to the Board of Control of the seminary with regard to the choice of suitable candidates from the list of nominees. In the election itself the Board of Control, the President of Synod, or his official representative, the President of the District, or his official representative, and the chairman of the Board for Higher Education, or his official representative, each have one vote. Naturally, a number of weeks will have to pass before the faculty committee will be able to examine the available information on the many candidates and to make its recommendations to the Board of Control. All members of Synod have the right to express their opinion on any candidate to the secretary of the Board of Control.

When, soon after our Lord's ascension, the 120 faithful undertook to fill the vacancy which had occurred early on Good Friday morning in the ranks of the Apostles, they not only nominated two candidates, but they took this important matter to the Lord of the Church in fervent prayer and besought Him to indicate to them the man of His choice. The members of Synod far and wide will do well to follow their example and earnestly ask our gracious Lord so to guide all those who have a part in this election that their choice may fall upon an able administrator, a wise executive, a capable leader, and, above all, a devout man of God, true to the Scriptures and our Lutheran Confessions, a man to whom the entire membership of Synod may look with confidence for sound Christian leadership in the training of future pastors at our St. Louis seminary.

Another Appeal

"The Church is always asking for money." Did you ever hear anyone say that? Foolish question. People are frequently making such statements. Even church members. The implication, of course, is that these constant appeals ought to let up. When are they going to stop? We just had a collection for Valparaiso. Now comes the announcement that the Lutheran Hour, with the sanction of Synod's Board of Directors, will ask for financial support of its Gospel broadcasting on Sunday, February 22 (Washington fought against political tyranny; Christ freed us from spiritual bondage).

Must I give again? Listen, Old Adam, there is no such *must* in the Kingdom. A statement in one of our recent issues that "we must have more tithers" brought the indignant challenge: "Who says so?" calling for chapter and verse. One of our church leaders used to say that the New Testament Christian, if able to do so, will give more than the prescribed Old Testament tithe, for the riches of God's grace in Christ will create a willing and a giving spirit.

The appeals for funds to extend the splendor of God's sun of grace to the darkness of ignorance and unbelief will not stop until the Lord Himself calls a halt — on Judgment Day. The Church that does not constantly urge its members to give is — *dead!*

Obey that evangelical *must* on February 22!

Science and Service

In a world that boasts of its scientific knowledge and progress the child of God at times is tempted to doubt the value of Christian service. Some would have us believe that service to our fellow men is part of the ignorant past.

We rejoice when we read statements of scientists that place science into proper relationship with service. Dr. Arthur H. Compton, Chancellor of Washington University, St. Louis, a recognized scientist, after calling attention to the great progress science has made, particularly in the medical field, added:

"But here I would remind you again that, important as are the advances of science, these by themselves are not enough. The prime need is, as it has always been, for the spirit of service for our fellows. Where this spirit exists, science offers powerful tools by which the desire to serve can be made effective."

In these words Dr. Compton clearly defines the relation science should have to service. Science is the servant and not the master of Christian service. The latter gives the former its true worth. Christian service hallows science.

In a Lighter Vein

Some people don't like humor in a church paper. Some do. The *Watchman-Examiner,* 133-year-old national Baptist weekly, runs a regular humor column. Why not? God gave man a sense of humor. Ants, bees, wasps seem to have something akin to intelligence, but hardly humor. Says the Preacher: "To everything there is a season . . . a time to laugh" (Eccl. 3:1, 4). And Bildad to Job: God will "fill thy mouth with laughing" (8:21). We speak of a saving sense of humor. Humor is a safety valve. It relieves tensions. Sometimes we take ourselves too seriously. "A little nonsense now and then is relished by the best of men." Something in a lighter vein even in a church paper now and then cannot be faulted.

We found similar sentiments in a recent issue of our Central Illinois District edition. In his "Envelope Jottings" the editor, in answer to a complaining correspondent, writes: "An occasional light note is not out of place even in the LUTHERAN WITNESS. We can be good Christians without a face so long that the chin would hit the bottom of a butter churn. In fact, I have a hunch that Christians of all people in the world have a reason for being happy people."

And — we can always skip what we don't like.

A Religion of Hope

The Christian religion is a religion of hope. It is not a melancholy belief or a distasteful way of life, but a message of peace, joy, and hope which produces peace, joy, and hope. Essentially it is the good news that the Father in heaven has been reconciled to us through the merits of His Son, Jesus Christ, and that full and free pardon is granted to all who repent and accept Christ as their personal Savior.

The Christian religion reveals God as a loving Father, who upholds all things by the word of His power and assures us of His tender care and solicitude. He may at times hide His face, but He will never leave nor forsake us. Even the puzzling things of life have a purpose and by His divine and unfailing direction work together for our good.

Pagan religions know little or nothing of hope. Most of them are pessimistic in nature. St. Paul describes pagans as being without God and having no hope. Their efforts to appease the unseen God are evidence of the fear in their hearts.

Christian hope has been called the assurance of blessings for the future, based on the experiences of the past. It is the result of our faith in God and our experience. It is the secret of all Christian progress for the individual and for the church at large. It enables Christians to carry on in the face of great obstacles and discouragements. It is based on Christ, His power and His work. His victory is our victory, and no power on earth can rob us of its sweet fruits. Hope maketh not ashamed.

Intolerance

Much is said and written in our day about tolerance and intolerance. There is room for both in a Christian's life. God's children may well be tolerant toward those of another faith. They do not seek to force their convictions on anybody. Nor do they call upon the strong arm of the law to drive unbelievers into church or punish them for refusal to identify themselves with the church. They grant to others the same spiritual freedom which they themselves so deeply cherish. That is tolerance.

Nevertheless, Christian people cannot be tolerant toward false teaching. They will abhor untruth and testify against it. Their solemn responsibility is to bear witness to the truth. And truth is intolerant; it cannot have communion with error, just as little as light has communion with darkness or righteousness with unrighteousness. Nor are Christians frightened or disturbed because Bible doctrine is not always in agreement with human reason, or public opinion, or the supposed findings of science. God does not demand of His children the ability to understand and explain all the teachings of the Bible. He demands only that they accept them in simple, childlike faith. Doing that, they must be done with falsehood. False doctrine has no right of existence in the Church of the living God, which is the pillar and ground of the truth. True children of God therefore refuse to effect any compromise or union with untruth; yet their opposition is not directed against the persons, but against the false principles of those who depart from the teachings of Holy Writ.

Uphold Your Pastor's Hands

What a striking scene that must have been on top of the hill in the wilderness of Rephidim. While Israel, under the leadership of Joshua, was doing battle against the Amalekites, Moses with uplifted hands was wrestling with God in prayer. Then, when Moses became weary, Aaron and Hur supported his hands. And just as long as Moses' hands were uplifted, Israel prevailed.

Symbolically this scene depicts the support which church members should give their pastor in the battle against the powers of darkness. The Christian ministry is joyous work, but it has its difficulties. There are many adversaries. Yet what an encouragement to a pastor when he knows that his members are behind him, upholding his hands with their intercession on his behalf before the Throne of Grace! Too, members who pray for their pastor will cheerfully work with him and refrain from every word or deed which would undermine his authority and cripple his effectiveness. Blessed the church whose members tell their pastor:

> Preach as a teacher sent from God,
> Charged His whole counsel to declare.
> Lift o'er our ranks the prophet's rod
> While we uphold thy hands with prayer.

Texas Campus Grows

By MARTIN J. NEEB

Executive Secretary, Board for Higher Education

During the past forty-five years, Synod has established only one new college in the United States, but she certainly made no mistake when she chose to locate a four-year academy named Lutheran Concordia College in the capital city of Texas in 1926. The school, the city, the State, and the Lutheran Church in Texas have had an incredibly rapid growth.

Pres. Geo. J. Beto

Kramer Hall

"Conquest for Christ" funds are contributing two new buildings to that growth. The first is *Kramer Hall*, a $125,000 classroom building, which provides a laboratory, a music room, a visual-aids room, and seven general classrooms. This building was so urgently needed that it was completed with funds advanced from other synodical accounts and recently repaid from the "Conquest for Christ" offering. For the past 25 years, classes at Austin have been conducted in classrooms adapted for that purpose in the dormitory. The laboratory was formerly located in a basement room of the future central heating plant. These facilities have been replaced by *Kramer Hall*, a thoroughly modern, well-equipped, and air-conditioned building.

Texas Hall

A second building, at present under construction, is also being supplied by "Conquest for Christ" funds. The major section of this building, *Texas Hall*, will house a modern dining room and kitchen, with adequate food-storage and refrigeration space. It will also give the college, for the first time in its history, a student infirmary.

The sum of $200,000 is being supplied from the "Conquest for Christ" offering to replace these inadequate facilities.

Excellent progress is being made on construction. Plans call for completion of this building by midsummer.

Texas Campus Now Complete

Four other buildings are located on the Austin campus. *Kilian Hall* (named after the pioneer Texas missionary), built in 1926, serves as a dormitory.

In 1948 a large *Physical Education Building* was dedicated as a memorial to the young men of the Texas District who died in World War II. The entire cost of the structure was paid by the Texas District of Synod.

Hirschi Memorial Library was completed in 1949. This air-conditioned building, one of the finest school libraries in the entire South, was erected at a cost of $80,000 and is the gift of Mr. and Mrs. John Hirschi of Texas. Offices of administration, the board room, and some faculty consultation rooms for use in the guidance program are located in the building.

Birkmann Chapel (named in honor of President Behnken's stepfather, who was a pioneer in Texas) was dedicated in 1951. This chapel and its furnishings are the gift of anonymous Texas donors. It is the only chapel building devoted exclusively to that purpose on a synodical campus.

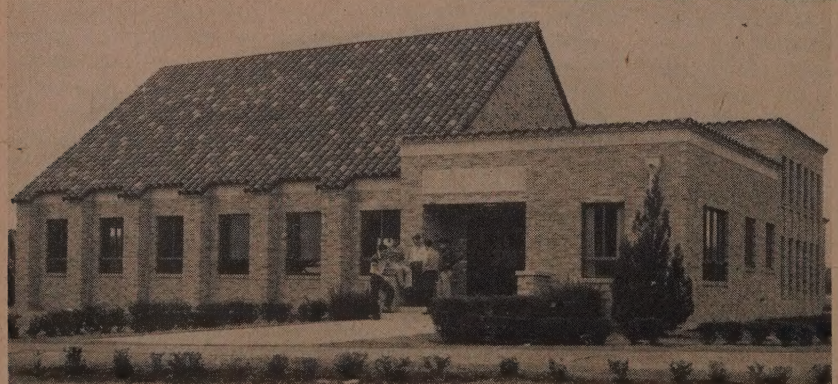
Value of Campus

The Board for Higher Education is concerned particularly about using "Conquest for Christ" funds to complete the educational facilities of the small schools which Synod has operated for many years in areas that have only recently exhibited enormous growth in population and industry.

Almost 100,000 people have moved to the city since Concordia was founded. When the 20-acre campus was purchased in 1925, the entire cost was $19,000; but when the city recently bought a four-acre strip from the front of this campus for use as a right of way for an interregional highway, it paid Synod $27,500 for the four acres. Starting with one building and 26 students, the campus now lists seven school buildings, and the student body numbers 134, with more than 90 per cent of these students preparing for full-time service in our Church. The original investment of the college plant 27 years ago was about $125,000. Today the replacement cost is estimated at approximately $1,000,000.

Academy Regionally Accredited

Concordia's high school department is accredited by the Southern Association of Colleges and Secondary Schools. The Rev. George J. Beto has been Concordia's president since 1949. A teaching staff of nine conducts the program at the school.



The two college years were added to the Texas college program in 1951. Next June the first class of graduates will go directly to the seminary.

The Austin College was opened on October 17, 1926, with Dr. Henry P. Studtmann as first professor and president and the dedication of the campus and *Kilian Hall*.

Top: Birkmann Chapel

Center: Kramer Hall

Left: Hirschi Memorial Library

And Jesus Said

Son, be of good cheer; thy sins be forgiven thee. Matthew 9:2.

How amazing! An invalid, paralyzed to such a degree that he cannot walk, has with a great deal of trouble been placed before Jesus. His friends are eager to see him restored to health; the vast throng, filling the house and obstructing the entrance, can be assumed to be very sympathetic; Jesus has performed many healings before, and with high expectations people focus their eyes on Him. And what does the Lord do? Instead of healing the sufferer, He assures him of the forgiveness of his sins. The healing follows, it is true, but it has to wait.

One lesson that here forces itself on us in an unforgettable way is that there is something higher and more important than bodily health and well-being: the assurance that God has pardoned our wrongdoings. It is implied in the words of Jesus, spoken under such circumstances, that He has come chiefly to bestow spiritual blessings. His kingdom is not of this world. His aim is not to fill people's pockets with gold or to provide the choicest foods for their table. What He teaches us to regard as the most important matter in our life is the establishment of the right relation between the great God and ourselves.

Are we God's children? We have innumerable faults and shortcomings; does He forgive them? Is there such a thing as divine pardon? These are the questions which should, and in our sane moments do, agitate us. Living in a world of plenty and enjoying conveniences which former generations would have considered fabulous, many of us have adopted a thoroughly secular view of life, summed up quite aptly in the slogan of the voluptuaries of old: "Let us eat and drink, for tomorrow we die." Our desires have largely become carnal and pertain to what the present world offers. Now, whatever a person may think of the direction in which our generation is moving, it is clear that the exclusive or chief emphasis on earthly advantages is not in keeping with the religion which Jesus taught. If we are actually concerned about apprehending His message and understanding the instruction He has given on life and its goals, we must see that with Him the proper relation to the Father in heaven outweighs all material or physical benefits, good health, and even life itself.

Thank God, there is forgiveness of sins, provided by the love of God, resting on the meritorious work of Christ, and appropriated by repentant sinners in joyful faith. Is it to us the pearl of great price? WILLIAM F. ARNDT

Your Synod

When our fathers met at St. Paul's Church in Chicago, Ill., on Monday, April 26, 1847, to organize our Synod, they were ready to accept as one of the chief objects of Synod "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)."

At a number of meetings during the years 1845 and 1846 the fathers had discussed prayerfully the importance of sound Scriptural doctrine. Hence Article II of the constitution reads:

"Synod, and every member of Synod, accepts without reservation:

"1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;

"2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit, the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord."

To this day our Synod insists that its members subscribe without reservation to this confessional basis. When a congregation desires to join Synod, its constitution is examined carefully to determine whether everything is in accord with Holy Writ and the Lutheran Confessions. Only when this is the case, is membership granted.

Also pastors, professors, and teachers are received into membership of Synod only if they subscribe to the confessional basis (Art. III).

After said individuals or congregations have been received into membership, they must affix their signatures to Synod's constitution in an open session of the District convention. The lay delegate signs for his congregation.

Our Synod emphasizes orthodoxy. It is and wants to remain sound in doctrine and practice. To that end it has assigned to its President "the supervision regarding the doctrine and administration of a) all officers of Synod; b) all such as are employed by Synod; c) the individual Districts of Synod; d) all District Presidents." Furthermore, Synod expects that its District Presidents shall especially "exercise supervision over the doctrine, life, and administration of office of the pastors and teachers of their District and acquaint themselves with the religious conditions of the congregations of their District." J. W. BEHNKEN

SUPERINTENDENTS' CONFERENCE

The Superintendents' Conference, composed of the staff members of Synod's Board for Parish Education, District superintendents, and representatives of the seminaries and teacher-training colleges, met in annual session under the chairmanship of E. Charles Mueller (Southern Nebraska) at the Lutheran Building, St. Louis, from December 9 to 11 to study the central theme of the meeting: "Undergirding the Outreach of the Church with a Strong Program of Christian Education," and to consider other business.

Aspects of the basic theme found expression mainly in addresses delivered by Dr. John M. Weidenschilling (Board for Parish Education, St. Louis) and Superintendents E. Charles Mueller, L. J. Dierker (Western District), and R. C. Rein (Central Illinois).

Speaking on the "Scriptural Mandate for the Perfection of the Saints," Dr. Weidenschilling pointed out the twofold obligation of the Church: to provide for numerical growth and for the growth of members unto perfection, and showed that the greater emphasis lies on growth unto perfection.

Superintendent Mueller explained the meaning of a "Sound Program of Christian Education" and the aim of such education. Superintendent Dierker offered an evaluation and a critique of our practice in "Undergirding the Outreach," calling for fervency and zeal in nurturing those who have been brought into the Church to full discipleship. He cited statistical data that showed an alarmingly high percentage of loss among converts in Christian churches within a few years after they have been received into membership. Superintendent Rein gave practical advice on improving the "Undergirding of the Outreach," directing attention to areas of importance.

Superintendent Bohrer (North Dakota) spoke on the "Proper Use of Law and Gospel in Christian Education"; Superintendent Roth (Michigan) explained some of the difficulties that confront those who are engaged in supervisory work; Dr. Stellhorn (Board for Parish Education) submitted recently gathered statistical data on our parochial schools, which showed that there has been more inward growth (more rooms and teachers in established schools) than outward growth. Mr. E. W. Schroeter of the Lutheran Laymen's League explained the part the League would play in the Bible Study Advance effort.

Newly elected officers are: Chairman, L. J. Dierker; vice-chairman, Wm. A. Kramer (Board for Parish Education); secretary, A. C. Erxleben (Kansas District); treasurer, H. A. Leimer (Western District).

ARTHUR W. GROSS

NEWS

Freshmen at Concordia Teachers College, Seward, Nebr., ranked first among 12 teachers' colleges, of the 134 colleges participating in the National College Freshmen Testing Program and twentieth in the survey, the Rev. A. O. Fuerbringer, president of the Seward training school, reported. Co-operating colleges in the American Council on Education devised the series of tests which the National College Freshmen Testing Bureau of New York uses in its survey.

The Association of the Statisticians of American Religious Bodies at a January meeting held in New York urged Protestant, Roman Catholic, and Jewish leaders to support the taking of a nation-wide religious census in 1956. Every ten years since 1906 — with the exception of 1946, when the survey was suspended because of lack of an adequate appropriation — the U. S. Bureau of the Census has gathered figures on church membership.

Dr. Hollis L. Caswell, dean of Teachers College, Columbia University, New York, in an address before the fifth National Conference on Church and State, sponsored by Protestants and Other Americans United for Separation of Church and State, denied charges that American public schools are irreligious. However, he did express fear that critics of the schools were trying to change the basic nonsectarian nature of American public education. From the nature of the attacks on public schools, the Columbia dean said he was convinced that the critics wanted "nothing short of an educational program in which religious beliefs are taught." That, he emphasized, would violate basic principles of religious freedom and put the schools in the middle of sectarian quarrels. Because Americans differ widely in their religious beliefs, Dr. Caswell feels that it would be impossible to teach religious beliefs without violating the conscience of some parents. "This is an area in which it would be easy for the majority of parents to infringe on the religious freedom of the few," he said. Now, Dr. Caswell added, "It appears quite likely that the battle for a single, non-sectarian, tax-supported public school system is being fought a second time." Public schools, he said, in America's early history were denounced as godless. He maintained that public schools should keep religious beliefs out of their curriculums, but should "give appropriate emphasis to the common moral values in our culture, creating a friendly attitude on the part of pupils toward the role of religion in the life of the individual and of our nation."

Dr. M. E. Sadler, president of Texas Christian University and retiring president of the Association of American Colleges, said in an address before the association, meeting in Los Angeles, that although religion is the indispensable foundation of any free and democratic approach to life, it has become increasingly difficult to create or maintain a basically Christian institution of higher education today. Speaking to several hundred religious and educational leaders attending the 39th meeting, Dr. Sadler called for a return to vital religion as the focal center of all sound education. "As applied to our education, we have interpreted the great principle of religious freedom to mean freedom from religion," he said, "and have permitted the development of an educational system which has produced a secularized, materialized society. Nothing could have been further from the desires and purposes of our forefathers than the stupid interpretation which we have given to their great principle of religious freedom. They wanted freedom of religion, but they wanted religion."

In Milwaukee the Wisconsin and the Missouri Synod, both members of the Lutheran Synodical Conference, are sharing the expenses of St. Philip's Mission, Milwaukee's first interracial Lutheran church, designed to serve the large Negro population of the city's Sixth Ward. The mission will "refuse membership to no one just because he happens to be of a different color." St. Philip's occupies a building which formerly housed a Seventh-Day Adventist congregation.

Lutheran student centers under Missouri Synod sponsorship now operate on more than 1,000 college and university campuses, Dr. R. W. Hahn, Executive Secretary of the Student Service Commission, recently reported. The centers serve approximately 25,000 college students. Dr. Hahn stated that the object of the student program is to help train college-trained laymen for work in the Church.

Two missionaries for the Evangelical Lutheran Church who are in the U. S. on furlough from South Africa warned pastors at a midwinter convocation at Luther Theological Seminary, St. Paul, Minn., that "a hasty glance" at interracial policies and politics in that country is "unfair." The Rev. J. N. Ottoe and the Rev. P. C. Pederson asked that a careful examination of the whole situation be made before anyone passes judgment. The missionaries pointed out that unrest in the Union of South Africa was much worse in 1931—32 than it is today. Since the formation of the Union in 1910, that government has taken steps to make the situation progressively better, the speakers declared.

The Rev. C. Runge, who became pastor of St. Paul's Church, Sioux City, Iowa, in 1882, addressed the congregation at its 75th anniversary service last October. He is 93 years of age. St. Paul's is the mother church of Redeemer, Concordia, Calvary, and Bethany in Sioux City, and Bethel, Lawton.

Dr. Theophil Wurm, 84, retired Bishop of Wuerttemberg and militant leader of the Evangelical Church resistance to Hitler, died January 28 of a heart ailment. After World War II he was elected chairman of the Council of Evangelical Churches and was largely responsible for the reorganization of the Church into the present Evangelical Church in Germany (EKID). In 1929 he became president of the Church of Wuerttemberg; in 1933, the year the Nazis gained control, he was given the title of bishop. A year later Dr. Wurm was deposed as bishop and imprisoned in Stuttgart. Through force of public opinion, Hitler freed Dr. Wurm, who, with his Church, became the chief pillar of the so-called Confessing Church. Dr. Wurm, concerned only with the Church, protested against the killing of the feebleminded, cruelties in concentration camps, murder of hostages, persecution of Jews, subjugation of occupied territories, and perversion of the law.

The Rev. George Luecke was ordained and commissioned on January 18 at Our Savior's Church, Norwood Park, Ill., where his brother, the Rev. Richard Luecke, pastor, preached the sermon. Dr. O. H. Schmidt of St. Louis, Executive Secretary of the Board of Foreign Missions, commissioned George Luecke to serve as missionary in India. He left the U. S. January 21 for his post at Loch End, Kodaikanal, Madras, India. Missionary Luecke is unmarried. The photo, taken at the reception in the church hall, shows Missionary Luecke at the left and his mother, who has a handkerchief raised to her face

Missionary Elmer H. Thode, who returned to the U. S. from China last November 18, appeared before the Board of Foreign Missions at the Lutheran Building, St. Louis, on January 19. He described conditions in China after the Communists gained control. His was the first authentic report the Board has received of our fields in China under the regime of Communism. Many of our Christians, Missionary Thode said, are carrying on courageously, in spite of difficulties and hindrances. Communist police are suspicious of all Chinese who associate with American missionaries.

Rev. Elmer H. Thode

For three months Missionary Thode interrupted his homeward journey to help our Lutheran Mission in Hong Kong.

Missionary and Mrs. Thode now live in La Porte, Ind.

U. S. Government sent financial aid amounting to $82.4 billion to foreign countries during the past 11 years, the Golden Rule Foundation recently reported from New York. This is a world record, not only for America, but for any government. Major recipients of the U. S. $82.4 billion aid included the United Kingdom $35.9 billion; U. S. S. R. $11.2 billion; France $7 billion; Germany $3.5 billion; China $3.1 billion; Italy $2.6 billion; Japan $2.5 billion; American Republics $1.4 billion; Greece $1.4 billion; and the Netherlands $1.3 billion. Assistance was given to Soviet Russia and its present satellites when they were allies of the U. S. in the war and postwar period. Although China was the main Asiatic recipient, the U. S. gave substantial aid to almost every nation in the East, including the Philippines, India, Pakistan, Ceylon, Burma, South Korea, and Indonesia.

Credit balances, Government reports show, have returned $10.8 billion, making the net outlay $71.6 billion. Undoubtedly benefits that cannot be tabulated financially accrued to the U. S., even though some observers report that in some lands our financial help, instead of building good will, has brought ill will toward America. It is regrettable that this vast program of assistance, which millions of Americans made possible through taxes, has not been accepted as a contribution to the welfare and uplift of the nations of the world.

During the past 11 years Americans have given an additional $1.5 billion voluntarily for foreign missions and for the support of service and assistance abroad.

At the convention of Lutheran Laymen's League presidents held in St. Louis last November, the financial report showed a total income from all departments, including the Lutheran Hour, of $1,645,000 for the past fiscal year.

The proposed extension to the Lutheran Hospital at Vicksburg, Miss., will cost an estimated $1,750,000, including a Government grant of $975,000, if the plans materialize. The Lutheran Hospital Foundation will endeavor to raise $500,000 in the South. The L. L. L. is asked to raise a substantial amount. During Lent members will distribute folders for 40 dimes in the "Dimes of Mercy" campaign for the hospital.

At the annual meeting of the American Association for the Advancement of Science held in St. Louis at the end of the year, a number of scientists who addressed the convention stressed moral and spiritual values. Prof. Frank E. Hartung, sociologist of Wayne University, Detroit, assailed scientists who hold that "one way of life is as good as another." Denouncing what he called "the theory of cultural relativity," he said: "If we hold that there is no scientific basis for moral judgments on culture, we are deprived of any rational grounds for making choices."

The Rev. Oscar Feucht, Secretary of Adult Education in our Church, reports that 29 of the 32 North American District Boards for Parish Education are sponsoring Bible Study Advance.

LENT

(Continued from page 3)

The Epistles

The Epistles for the first three Sundays in Lent stress consecration and sanctification. Invocavit enjoins faithfulness in the ministry. Reminiscere a God-pleasing life. Oculi a walking in love. The sanctified life of Christian people is a glorious product of Christ's atonement. This is a consequence not of a severe law or command, but of a free and willing spirit of love created by the Holy Ghost. That is the great message of that unique Sunday in Lent, Laetare, whose Epistle pronounces: We are not children of the bondwoman and hence after the flesh; we are of the free woman and hence have the promise.

We can readily understand why Lent is considered a preparatory season for the Feast and Season of the Resurrection. The relationship of Lent to Easter is analogous to the relationship of the confessional service to the service of Holy Communion. The crucifixion of our Lord had to be followed by the rending of the tomb. Our sins cause darkness and penitence; Christ brings light and final victory.

DEATHS

Theodore J. Wachholz (September 28, 1878, Stockton, Minn., to December 8, 1952, Elgin, Ill.) graduated from Addison Teachers' College, 1900; taught parochial school at Morristown, Minn., 1900—1921; Lakefield, Minn., 1921—1926; Immanuel, Dundee, Ill., 1926—1946, when he retired and moved to Elgin, Ill. In 1902 he married Emma Weber of Morristown, Minn., who with one son and five daughters survives him. Funeral services were conducted at St. John's Lutheran Church, Elgin, Ill., December 10, the Rev. E. H. H. Gade, of Dundee, Ill., his former pastor, preaching the sermon. The undersigned officiated at the committal service in Lake Street Memorial Park. A. H. WERFELMANN

John G. Sohn (September 11, 1881, Baltimore, Md., to December 10, 1952, Fort Wayne, Ind.), son of Jacob and Anna Zink Sohn; graduated Concordia College, Fort Wayne, Ind., 1902; Concordia Seminary, St. Louis, 1905. Served at Humberstone, Ontario, Canada; as professor at Concordia College, Fort Wayne, Ind.; Glen Burnie, Md.; Columbia, Pa.; connected with Valparaiso University to promote the school; assisted in various capacities for Synod at large; in charge of vacancies in Schenectady, N. Y.; Hamilton, Ohio; Alexandria, Ind.; Marysville, Ohio; Lexington, Ky.; Ashland, Ky.; Maysville, Ky.; assistant pastor at St. Paul's, Fort Wayne, Ind., at the time of his death. He is survived by his widow, Anna Margaret Ebert Sohn of Fisherville, Ont., Can., whom he married on December 21, 1911; a brother; two sisters of Baltimore, Md.; one daughter, Dorothy; and five sons: John J.; J. Francis; Rev. Paul, Pierre, S. Dak.; Rev. Edwin, Lutheran Service Center, Tokyo, Japan; Rev. Walter, Dean of Students, Concordia College, Fort Wayne. The funeral service was conducted December 13 at St. Paul's, Fort Wayne, by the undersigned.
EDWIN A. NERGER

Walter H. Becker (March 24, 1888, near Falls City, Nebr., to December 28, 1952, Fort Dodge, Iowa), son of the Rev. Carl H. Becker, D. D., and Louise Schaute Becker. He graduated from Concordia Teachers College, Seward, Nebr., in 1907. He taught at St. Paul's Lutheran School, Fort Dodge, Iowa, till 1909, when he entered Concordia Seminary, Springfield, Ill., graduating in 1912. He served Peace Church, Waco, Nebr., 1912—1917; St. John's Church, Chester, Nebr., 1917—1924; and as superintendent of the Lutheran Home-Finding Society of Iowa, with headquarters at Fort Dodge, Iowa, 1924—1952. While in Fort Dodge, he served St. Paul's Church as assistant pastor and the Iowa District West as business manager of the District edition of the LUTHERAN WITNESS. On February 11, 1914, he married Frieda Trost of Fort Dodge, who survives him together with a son, the Rev. Wilbur H. Becker of Waterloo, Iowa, and two daughters. The funeral service was held December 31 at St. Paul's, Fort Dodge, the undersigned officiating. Burial was at Fort Dodge.
ADOLPH SCHWIDDER

Henry William Lensner (January 23, 1865, Jefferson Twp., Butler Co., Pa., to December 29, 1952, R. 1, Cabot, Pa.), son of Henry and Kathryn Lensner; graduated from Addison Teachers' Seminary 1888;

served St. Luke's School, R. 1, Cabot, Pa., 1888—1895; Concordia Orphans' Home School, Marwood, Pa., 1895—1897, and as superintendent 1897—1915; St. Paul's School, Indiana Harbor, Ind., 1917—1928, when he retired. In 1891 he married Louise Paul, who died in 1928. The funeral service was conducted in St. Luke's Church, Cabot, Pa., on December 31; burial in St. Luke's Cemetery. The undersigned officiated. WALTER HOFIUS

George Edward Mennen (March 2, 1877, Lafayette, Ind., to January 19, 1953, Conover, N. C.), son of Frank and Elizabeth Yost Mennen. He was graduated from Concordia College, Conover, N. C., in 1901 and Concordia Seminary, St. Louis, Mo., in 1904. He served the following fields: Redeemer Lutheran Church, Detroit, Mich., 1904—1909; missionary at large in North Carolina, 1909—1912; St. John's and Bethel parish near Conover, 1912—1919; Concordia Lutheran Church, Conover, 1919—1944; pastor emeritus of Concordia until his death. He served as Visitor of the English District in North Carolina; was a member and chairman of the Board of Trustees of Concordia College, Conover, N. C. During World War I he was camp pastor at Camp Jackson, Columbia, S. C. On July 28, 1904, he married Cora Belle Yount, to which union were born five children: Elizabeth, who died May 13, 1934; Roswell, pastor of Immanuel Congregation, Otto, N. Y.; Cora Esther, a graduate nurse of Conover, N. C.; Mary, wife of Fred Graef, pastor of St. Paul's, Eden, N. Y.; and George, chaplain of the U. S. Air Force in Korea. The funeral service held at Concordia Lutheran Church, Conover, N. C., January 22, was conducted by the undersigned. Committal was in Conover Cemetery. R. F. LINEBERGER

DEATH NOTICE

Dr. Leroy C. Rincker, president of Concordia College, Milwaukee, Wis., died suddenly on January 28, 1953.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

Carow, Albert, Calvary, Portland, Oreg., as missionary to Japan, ordained by E. Becker and installed by F. H. Krinke, Jan. 11.

Luecke, George, Our Savior, Norwood Park, Chicago, Ill., as missionary to India, by Dr. O. H. Schmidt, Jan. 18.

PASTORS

Installed:

Albers, Victor G., Trinity, Long Island City, N. Y., as Assistant Executive Secretary for Missions, Church Extension, and Stewardship in the Atlantic District by Louis H. J. Henze, Jan. 11.

Bartell, Edward N., St. Peter, Belfield; Redeemer, Butte, N. Dak., by Ottis L. Sauls, Jan. 18.

Gamber, H. A., Christ, Nicols, near St. Paul, Minn., by M. C. Meyer, Jan. 18.

Graumann, William, Immanuel, Riverside, Calif., by Elmer N. Witt, Jan. 11.

Harman, Margold W., Mt. Olive, Newton, N. C., by James L. Summers, Jan. 18.

Juengel, Kurt E., St. Matthew, Nortonville, Kans., by H. W. Jacobsmeyer, Jan. 11.

Landgraf, William G., Jr., Salem, Elwood, Nebr., by A. R. Allmann, Jan. 18.

Schlade, E. F., St. Paul, International Falls, Minn., by A. A. Dierks, Jan. 11.

Schulz, R. R., St. Paul, Campbell; St. Paul, Nashua, Minn., by E. E. Hansen, Jan. 18.

Seeliger, William G., St. Paul, Lincoln, Kans., by H. C. Lubeck, Jan. 11.

Van, Fred W., Messiah, Chicago, Ill., by A. H. Lange, Jan. 11.

TEACHERS

Installed:

Bangert, Waldo F., St. John, Aurora, Ind., by W. H. J. Dau, Jan. 4.

Krueger, Edward, Timothy, Chicago, Ill., by Otto G. Thieme, Jan. 4.

Loesel, Lorenz H., St. Peter, Hemlock, Mich., by O. C. Riemer, Jan. 4.

Dedications

Atikokan, Ont., Can. Zion, new church, Jan. 4.

Crosstown, Mo. Zion, new church, Dec. 21, 1952.

Hot Springs, Ark. First, enlarged church and new educational annex, Dec. 7, 1952.

Munger, Minn. Hope, new church, Dec. 14, 1952.

Pekin, Ill. Trinity, new church, Oct. 26, 1952.

Anniversary

Omaha, Nebr. (Florence Sta.). St. John, the 50th, Dec. 21, 1952.

Synodical Convention Arrangements

The city of Houston and the Texas District, hosts to the 42d Convention of The Lutheran Church—Missouri Synod, extend their cordial welcome to all delegates, representatives, and prospective visitors to attend the Houston Convention.

All arrangements for the meeting place of sessions have been made. Hotel accommodations are being held in sufficient quantity for all authorized delegates and representatives; when the completed list of these is in the hands of the Convention Committee, individual information and registration material will be mailed.

Committee rooms are assigned as requests are received. Display space is allotted by request through the office of the Rev. E. Gebauer, 210 N. Broadway, St. Louis. Meals will not be served in connection with the convention proper; however, provision for quick lunches will be made in buildings adjacent to the sessions hall.

Place: Houston, Tex.

Convention Dates: June 17—27, 1953

Registration Date: June 16, 1953

Registration Place: Rice Hotel

Information: Mr. W. M. Woltman, Convention Committee, 201 West Dallas, Houston, Tex.

Hotel Reservations and Committee Rooms: Dr. O. E. Ranfranz, Convention Committee, 201 West Dallas, Houston, Tex.

If further information is desired, please write to the Convention Committee.

Official Notices

Mr. Frederick H. Telschow, who attended the Fort Wayne Lutheran High School for three years, graduated from Valparaiso University in 1951, with a major in music and a minor in history, took a summer course in education, attended the St. Louis Seminary for one year, and is now teaching at our Concordia Teachers College, Seward, Nebr., is applying for a colloquy to acquire standing as a Lutheran teacher. — A. F. WEGENER, *President,* Southern Nebraska District.

Pastor C. L. Schultz has been appointed Visitor of the North Circuit in the place of Rev. A. J. Brase, who left the District. — OTTO HOYER, *President,* Oklahoma District.

Call for Nominations

With the concurrence of the Board for Higher Education, the Board of Control of Concordia Teachers College, Seward, Nebr., herewith invites the congregations and other qualified groups of Synod to nominate candidates for three vacant associate professorships.

Candidates must be in good standing, theologically sound, and should have experience in church work. They must be apt to teach and willing to identify themselves with the purposes of the college, and by their conduct and example be able and willing to lead their students in their endeavor to become qualified for the full-time service of the Church.

The chief needs of the college at the present are in the fields of History, Education, and Religion. Adequate preparation in other fields may also qualify.

Candidates must be qualified to teach on the college level, with a minimum of a Master's degree preparation or its equivalent, or they should be in a position to qualify themselves within a reasonable time.

Nominations for the three professorships should be in the hands of the undersigned by March 15, 1953. — WILLIAM LEPPIN, *Secretary,* Board of Control, Concordia Teachers College, Seward, Nebr.

Nominations for the Presidency of Concordia Seminary, St. Louis, Mo.

Prof. Walter A. Baepler, Springfield, Ill., St. Paul's, Kitchener, Ont., Can.; St. Paul's, Quinn, S. Dak.; Emmanuel, Creighton, S. Dak.; First Lutheran, Wall, S. Dak.

The Rev. Herbert Berner, Cincinnati, Ohio, Immanuel, Cincinnati, Ohio; Zion, Cincinnati, Ohio.

The Rev. Carl Berner, M. A., Los Angeles, Calif., Zion, Garvey, Calif.; First Lutheran, Pasadena, Calif.; Zion, Victorville, Calif.

Prof. George J. Beto, Austin, Tex., Grace (Wellston), St. Louis, Mo.

The Rev. Walter Birkner, Fort Wayne, Ind., Hope, Milwaukee, Wis.; St. Stephen's, Milwaukee, Wis.

Prof. Herbert Bredemeier, Fort Wayne, Ind., St. Paul's, New Haven, Ind.

Prof. Paul Bretscher, Ph. D., St. Louis, Mo., St. Peter's, Brooklyn, N. Y.; St. John's, Ellisville, Mo.; Grace, Livingston, N. J.; St. John's, Withee, Wis.; Zion, Geneva, N. Y.; St. Paul's, Stevens Point, Wis.; Bethlehem, Ridgewood, N. J.

The Rev. H. G. Brueggemann, Milwaukee, Wis., Christ, Minneapolis, Minn.

The Rev. Edward H. Buchheimer, Detroit, Mich., Our Savior, Norwood, Cincinnati, Ohio.

Prof. R. R. Caemmerer, M. S. T., Ph. D., St. Louis, Mo., St. Luke's, Chicago, Ill.; Trinity, Chicago, Ill.; St. James', Marion, Ind.; St. Paul's, Chicago, Ill.

Prof. Thomas Coates, S. T. D., Portland, Oreg., Bethany, Buffalo, N. Y.; Mount Olive, Pasadena, Calif.

The Rev. Walter E. Dorre, Fort Worth, Tex., St. Peter's, St. Louis, Mo.

Prof. Martin Franzmann, St. Louis, Mo., First St. Paul's, Chicago, Ill.; Bethlehem, Dundee, Ill.; St. John's, Elgin, Ill.; Bethlehem, Fort Wayne, Ind.; St. Paul's, Henning, Minn.; St. Paul's, Melrose Park, Ill.; Bethany, Milwaukee, Wis.

Prof. Alfred O. Fuerbringer, Seward, Nebr., Peace, Antigo, Wis.; Trinity, Appleton City, Mo.; Redeemer, Carrollton, Ill.; St. John's, Chicago, Ill.; Christ, Cleveland, Ohio; St. Paul's, Concordia, Mo.; Immanuel, Dimock, S. Dak.; St. Paul's, Duluth, Kans.; St. Paul's, Freeman, S. Dak.; Immanuel, Grand Forks, N. Dak.; Calvary, Kansas City, Mo.; St. Paul's, Lakewood, Ohio; Zion, Matteson, Ill.; Mount Olive, Milwaukee, Wis.; Zion, Mitchell, S. Dak.; St. John's, Monett, Mo.; St. John's, Napoleon, Ohio; First Lutheran, Neosho, Mo.; Bethany, Omaha, Nebr.; St. John's, Ottertail, Minn.; Luther Memorial, Richmond Heights, Mo.; St. Matthew's, Rochester, N. Y.; Holy Cross, St. Louis, Mo.; St. Stephen's, St. Louis, Mo.; Concordia, Sioux City, Iowa; Hope, Topeka, Kans.; St. John's, Topeka, Kans.; St. Luke's, Wheaton, Kans.; Grace, Edmonton, Alberta, Canada; Trinity, Darmstadt, Ill.; Trinity, Sacramento, Calif.; Trinity, St. Joseph, Mich.

The Rev. Arnold H. Grumm, D. D., Fargo, N. Dak., Peace, McCook, Nebr.; St. James, Northrop, Minn.; St. John's, Seward, Nebr.; Zion, Staplehurst, Nebr.; St. John's, Howard, S. Dak.; St. Paul's, Fairmont, Minn.; Trinity, Norborne, Mo.

The Rev. O. A. Geiseman, S. T. D., River Forest, Ill., St. John's, Conover, N. C.; Good Shepherd, Maywood, Ill.; Calvary, Portland, Oreg.; Holy Cross, Portland, Oreg.; Pilgrim, St. Louis, Mo.; Bethel, University City, Mo.; Christ, Washington, D. C.; St. Mark's, Cleveland, Ohio.

The Rev. Reuben Hahn, D. D., Chicago, Ill., Trinity, Ebenezer, N. Y.

The Rev. Oliver R. Harms, Houston, Tex., Immanuel, Temple, Tex.; Trinity, Austin, Tex.

The Rev. Oswald C. J. Hoffmann, D. D., New York, N. Y., Mount Olive, Duluth, Minn.; First Lutheran, Omaha, Nebr.

The Rev. Richard A. Jesse, S. T. M., Shorewood, Wis., Calvary, Charleston, S. C.; St. John's, Port Washington, Wis.

The Rev. Paul Koenig, St. Louis, Mo., Christ, St. Louis, Mo.

The Rev. A. R. Kretzmann, Chicago, Ill., Mount Olive, Chicago, Ill.

The Rev. Martin Luther Kretzmann, Vaniyambadi, South India, Redeemer, Fort Wayne, Ind.

Prof. Otto P. Kretzmann, Litt. D., Valparaiso, Ind., Immanuel, Crystal Lake, Ill.; St. Luke's, Itasca, Ill.; St. Matthew's, New York, N. Y.; Trinity, Toledo, Ohio.

The Rev. Ottomar Krueger, D. D., Akron, Ohio, Trinity, Hoffman, Ill.; Concordia, Sikeston, Mo.; Redeemer, Tacoma, Wash.; St. Peter's, Warwick, N. Y.; Trinity, Worden, Ill.; Immanuel, Youngstown, Ohio; Redeemer, Youngstown, Ohio; Immanuel, Gowanda, N. Y.; St. Paul's, Quinn, S. Dak.; Emmanuel, Creighton, S. Dak.; First Lutheran, Wall, S. Dak.

The Rev. W. F. Lichtsinn, D. D., Hammond, Ind., Grace, San Diego, Calif.

The Rev. Herman A. Mayer, D. D., St. Louis, Mo., St. Paul's, Wheeler, Ill.; St. John's, Bible Grove, Ill.

The Rev. Walter H. Meyer, Topeka, Kans., Redford, Detroit, Mich.

Prof. Carl S. Mundinger, Ph. D., Winfield, Kans., St. Matthew's, Arapahoe, Nebr.; Christ, Augusta, Kans.; St. Paul's, Coffeyville, Kans.; Grace, El Dorado, Kans.; St. Peter's, Holyrood, Kans.; Our Redeemer, Hutchinson, Kans.; St. Jacobi, Jennings, Mo.; St. Luke's, Kansas City, Kans.; Trinity, Merrill, Wis.; Zion, Newton, Kans.; Christ, Normal, Ill.; First Lutheran, Ponca City, Okla.; Our Savior's, Pratt, Kans.; St. Paul's, Preston, Kans.; Holy Cross, Wichita, Kans.; Redeemer, Wichita, Kans.; St. Paul's, Haven, Kans.; St. John's, Nashville, Kans.; Holy Cross, Dodge City, Kans.

The Rev. Martin J. Neeb, St. Louis, Mo., Trinity, Burlingame, Calif.; St. Paul's, Hammond, Ind.; Bethlehem, Saginaw, Mich.; St. Peter's, Medford, Oreg.

The Rev. Theodore Nickel, Chicago, Ill., St. Peter's, Gilberts, Ill.

The Rev. Frederic Niedner, D. D., St. Charles, Mo., St. John's, Madison, Nebr.

Prof. Armin C. Oldsen, St. Louis, Mo., Amherst Lutheran, Snyder, N. Y.; Trinity, Dayton, Iowa.

Prof. Arthur Carl Piepkorn, Ph. D., St. Louis, Mo., Immanuel, Olean, N. Y.; Faith, Tucson, Ariz.; Grace, Teaneck, N. J.

Chaplain Martin C. Poch, D. D., U. S. Army, Our Savior's, Baltimore, Md.

Prof. William Poehler, St. Paul, Minn., St. Paul's, Sheboygan, Wis.

Prof. A. M. Rehwinkel, M. A., B. D., LL. D., St. Louis, Mo., Christ the King, Chicago, Ill.; Immanuel, Hamilton, Ohio; St. Paul's, Omaha, Nebr.; St. Paul's, Winslow, Nebr.

Prof. A. C. Repp, Ph. D., St. Louis, Mo., St. Paul, Austin, Tex.

The Rev. Rudolph Ressmeyer, Baltimore, Md., Our Savior, Chicago, Ill.; St. John's, Hamlin, N. Y.; Redeemer, New York, N. Y.; Our Savior's, Rochester, N. Y.; St. Luke's, St. Louis, Mo.; St. Paul's and Salem, Taylorsville, N. C.

Prof. Leroy C. Rincker, S. T. M., A. M., D. D., Milwaukee, Wis., Trinity, Billings, Mont., Immanuel, Walker, Minn.

Prof. W. R. Roehrs, Ph. D., St. Louis, Mo., St. Paul's, New Athens, Ill.

The Rev. Harold W. Romoser, B. D., M. A., Oak Park, Ill., Trinity, Crete, Ill.; Trinity, Erie, Pa.; Immanuel, Freeport, Ill.; St. Peter's, Morrison, Ill.; St. John's, Clinton, Iowa.

The Rev. E. L. Roschke, St. Louis, Mo., Immanuel, Toledo, Ohio; Trinity, Mission, Kans.

Prof. A. H. Schwermann, D. D., Alberta, Canada, Zion, Akron, Ohio; St. Paul's, Bancroft, Nebr.; St. John's, La Crosse, Ind.; Hope, Milwaukee, Wis.; St. Matthew's, St. Louis, Mo.

Prof. Lewis W. Spitz, Ph. D., St. Louis, Mo., Peace, Chehalis, Wash.; First Lutheran, Little Rock, Ark.; Zion, Lorain, Ohio; St. John's, New Minden, Ill.

The Rev. Walter Stuenkel, St. Joseph, Mich., St. Stephen's, Detroit, Mich.; Timothy, St. Louis, Mo.

The Rev. Richard Torgler, St. Louis, Mo., St. Paul's, Troy, Ill.

The Rev. Walter F. Troeger, Santa Monica, Calif., St. Peter's, Edmonton, Alberta, Can.

The Rev. Carl F. Weidmann, Bronxville, N. Y., St. John's, Bayonne, N. J.

The Rev. T. A. Weinhold, Kansas City, Mo., Bethlehem, Warrensburg, Mo.; St. Paul, California, Mo.

The Rev. Roland Wiederaenders, San Antonio, Tex., Trinity, Houston, Tex.; Concordia, San Antonio, Tex.

The Rev. George Wittmer, St. Louis, Mo., Trinity, Bogota, N. J.; Mount Calvary, Brentwood, Mo.; Trinity, Freistatt, Mo.; Immanuel, Joplin, Mo.; Concordia, Maplewood, Mo.; Faith, Milwaukee, Wis.; St. Paul's, Paducah, Ky.; Redeemer, Park Ridge, Ill.; St. Paul's, St. Louis, Mo.; Zion, St. Louis, Mo.; Immanuel, Sweet Springs, Mo.; Mount Calvary, St. Louis, Mo.; Glendale, Glendale, Mo; Immanuel, Olivette, Mo.

Prof. Leonard C. Wuerffel, St. Louis, Mo., Trinity, Alma, Mo.

The Rev. Andrew Zeile, Saginaw, Mich., Concordia, Cincinnati, Ohio.

Additional recommendations and statements of qualifications of any nominees, or objections to any nominee, with reasons therefor, must be filed with the undersigned within three weeks after the date of this publication. The election will be held on April 14. — FREDERIC NIEDNER, D. D., *Secretary* Board of Control of Concordia Seminary, St. Louis, Mo.

Additional Candidates for the Three Vacant Associate Professorships at Concordia Teachers College, River Forest, Ill.

Mr. Elmer Arnst, M. A., Bellwood, Ill., St. Andrew's, Park Ridge, Ill.

The Rev. John T. Domsch, Farnhamville, Iowa, St. Andrew's, Chicago, Ill.; St. Paul's, Council Bluffs, Iowa.

The Rev. Alton Donsbach, M. A., Philomath, Oreg., St. Luke's, Chicago, Ill.

Instructor Norbert R. Engebrecht, M. A., River Forest, Ill., Immanuel, Belvidere, Ill.; St. Paul's, Council Bluffs, Iowa; St. Andrew's, Chicago, Ill.

Mr. A. Kurt Grams, M. A., M. Ed., Chicago, Ill., Bethany, Chicago, Ill.

Principal Max Groeschel, Houston, Tex., St. Paul's, Winslow, Nebr.

Mr. Edward A. Lange, M. A., Brookfield, Ill., St. Paul, Chicago, Ill.

Principal Paul Lange, Ph. D., St. Louis, Mo., St. Luke's, Chicago, Ill.; Trinity, St. Joseph, Mich.

Mr. Paul Lassanske, M. A., Glendale, L. I., N. Y., Holy Ghost, Niagara Falls, N. Y.

Mr. Otto K. Link, B. S., Omaha, Nebr., St. Paul's, Winslow, Nebr.

The Rev. Eric C. Malte, Ph. D., Penn Hills, Pittsburgh, Pa.; St. Mark's, McKees Rocks, Pa.

Executive Secretary Arthur L. Miller, Ph. D., St. Louis, Mo., Vero Beach, Fla.

Mr. Fred Nohl, B. S., Kankakee, Ill., Trinity, West Chicago, Ill.

Asst. Prof. Martin C. Pieper, M. A., River Forest, Ill., St. Paul's, Chicago (Grand Crossing), Ill.; Immanuel, Belvidere, Ill.; St. Paul's, Council Bluffs, Iowa; Trinity, West Chicago, Ill.

The Rev. E. H. Pittelko, Th. D., Hinsdale, Ill., Bethany, Chicago, Ill.

Prof. O. C. Rupprecht, M. A., Milwaukee, Wis., Grace, Vero Beach, Fla.; Trinity, St. Joseph, Mich.

The Rev. Robert L. Schroeter, M. A., Oak Lawn, Ill., St. Paul's, Chicago (Grand Crossing), Ill.; Immanuel, Belvidere, Ill.; St. Paul's, Council Bluffs, Iowa, St. Andrew's, Chicago, Ill.; Trinity, West Chicago, Ill.

Instructor E. C. Sieving, M. A., Winfield, Kans., St. Paul's, Napoleon, Ohio.

The Rev. F. H. Theo. Stolp, B. D., Plainview, Nebr., St. Paul's, Winslow, Nebr.

The Rev. Raymond Surburg, A. M., M. R. E., Th. D., Ph. D., Brooklyn, N. Y., Trinity, Bogota, N. J.

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Brauer, August E., 1021 Chestnut St., Columbus, Ind.
Deffner, Richard P., 118 University Drive, Athens, Ga.
Dietze, William F., c/o Boston Trailer Park, 1501 N. Venice Ave., Tucson, Ariz.
Frenzel, Charles, 21 Armstrong Place, Owego, N. Y.
Frese, E. H. L., Leoti, Kans.
Goehle, Theodore, 1010 Edmund Ave., St. Paul 4, Minn.
Graebner, Rudolph, 2927 N. 40th St., Milwaukee 10, Wis.
Graumann, William, 4490 Oakwood Place, Riverside, Calif.
Hartmann, Paul F., 316 E. Mazon St., Dwight, Ill.
Janzow, F. W., *em.*, 4353 Westminster Place, St. Louis 8, Mo.
Juengel, K. E., Nortonville, Kans.
Jung, Donald F., 1552 Westfield St., West Springfield, Mass.
Kaestner, Harold, 105 Ave. B, Hereford, Tex.
Koberg, E., 924 Margaret St., St. Paul 6, Minn.
Kurth, Woodrow, 102 W. Jackson, Pittsburg, Kans.
Lachmann, Harold H. F., 3110 S. Lowe Ave., Chicago 16, Ill.
Landgraf, William G., Jr., Elwood, Nebr.
Leber, Howard H., South and Elizabeth Sts., Auburn, N. Y.
May, Wilbur T., Lutheran Mission, Nilamel, Travancore, India
Meyer, Otto W., 550 Alexander, Memphis 11, Tenn.
Rauf, J. M., 15021 Quincy, Detroit 21, Mich.
Rock, Robert L., 1225 W. Vine St., Taylorville, Ill.
Schoewe, Theodore M., Chaplain (1st Lt.), A02236155, 472d Engr. Avn. Battalion, Wolters AFB, Tex.
Schulz, R. R., Campbell, Minn.
Seager, G. B., Genoa, Colo.
Seeliger, W. G., R. 2, Lincoln, Kans.
Seltz, F. J., *em.*, 667 Charles Ave., St. Paul, Minn.
Wagner, A. H., Columbia Lane and Jordan Ave., Provo, Utah
Wyneken, Karl, *em.*, 231 E. Masterson, Fort Wayne, Ind.

Teachers:

Beinke, Louis G., *em.*, 5969 Chestnut Hill Dr., Cleveland 29, Ohio
Dautenhahn, E. H., Waltz, Mich.
Hansen, Richard H., 746 S. Amalia, Los Angeles 22, Calif.
Hinlicky, George, Lutheran Mission, Central Highland District, Irelya via Lae, New Guinea
Huber, E. C., 412 Greensferry Rd., Jackson, Mo.
Krallmann, A. C., Staplehurst, Nebr.
Krull, Karl, 2871 Bainbridge Ave., New York 58, N. Y.
Loesel, Lorenz H., 2440 Rauchholz Rd., Hemlock, Mich.
Miller, Herman F., 64-53 Wetherole St., Rego Park 94, N. Y.
Richter, O. W., 642 Minnesota Ave., Buffalo 15, N. Y.
Schriefer, T. W., 108 Lockwood St., Saginaw, Mich.
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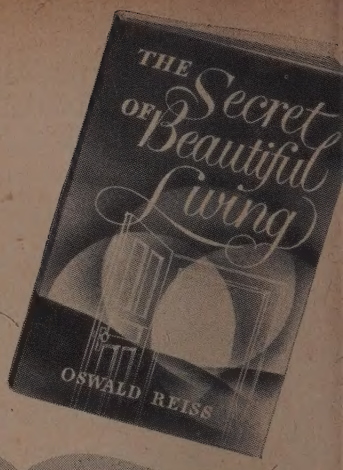

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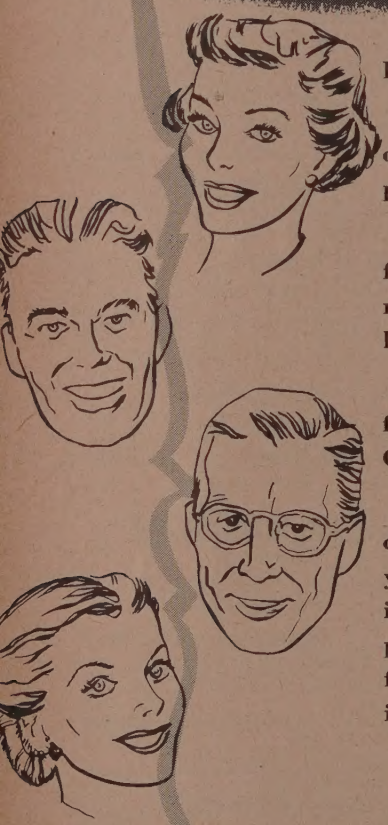

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